The Three Fundamental Principles and the Four Basic Rules

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In the Name of Allaah, Most Gracious, Most Merciful

Know, may Allaah have mercy upon you, that we must learn four basic matters:

First: Knowledge, which is to know Allaah, His Messenger (ﷺ) and the religion of Islaam, with the supportive evidences.

Second: Application of this knowledge.

Third: Calling people to it.

Fourth: Persevering patiently through any harm that might afflict you while calling others to it.

The evidence for this is the saying of Allaah, which means: ***"By Al-`Asr [the time]. Verily, man is in loss, Except those who believe [in Islaamic Monotheism] and do righteous good deeds, and recommend one another to the truth [i.e., order one another to perform all kinds of good deeds which Allaah has ordained, and abstain from all kinds of sins and evil deeds which Allaah has forbidden], and recommend one another to patience [for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion of Islaamic Monotheism or Jihaad]."*** *(Al-'Asr:1-3) Imaam Shaafi'i,* may Allaah have mercy upon him, said: *"If nothing else was revealed other than this chapter, it would have sufficed people." Imaam*

Bukhaari, may Allaah have mercy upon him, said: *"Knowledge comes before action, because Allaah says (that which means): **'So, know [O Muhammad] that Laa ilaaha illallaah [none has the right to be worshipped but Allaah], and ask forgiveness for your sin.'** (Muhammad:19) So Allaah mentioned knowledge before speech and performance of deeds."*

Know also that every Muslim should learn three matters and apply them:

First: Allaah has created us and is sustaining us; He did not leave us unattended, rather, He sent us messengers. Whosoever obeys Allaah (by following His messengers) will be admitted into Paradise, and whosoever disobeys Him will be thrown into the Hellfire. The evidence for this is the saying of Allaah which means: ***"Verily, We have sent to you [O mankind] a Messenger [Muhammad] to be a witness over you, as We did send a Messenger [Moses] to Pharaoh. But Pharaoh disobeyed the Messenger [Moses]; so We seized him with a severe punishment."*** *(Al-Muzzammil:15-16)*

Second: Allaah is not pleased when partners are associated with Him in worship, neither angels who are near to Him, nor messengers who were sent to mankind. The evidence for this is the saying of Allaah which

means: ***"And the mosques are for Allaah [Alone], so invoke not anyone along with Allaah."*** *(Al-Jinn:18)*

Third: Whosoever obeys the Messenger (ﷺ), and singles out Allaah in worship must not show loyalty (nor have any love) towards those who oppose Allaah and His Messenger (ﷺ), even if they were the closest of their relatives. The evidence is the saying of Allaah which means: ***"You [O Muhammad ﷺ] will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger [Muhammad ﷺ], even if they were their fathers or their sons or their brothers or their kindred [people]. For such He has written faith in their hearts, and strengthened them with Rooh [proofs, light and true guidance] from Himself. And He will admit them to Gardens [Paradise] under which rivers flow, to dwell therein [forever]. Allaah is pleased with them, and they with Him. They are the party of Allaah. Verily, it is the party of Allaah that will be the successful."*** *(Al-Mujaadilah:22)*

Know that the religion and the way of Prophet *Ibraaheem* (عليه السلام) is to purely worship Allaah alone, and this is the command from Allaah to all of mankind. It is for this reason Allaah created them, as He says that which means: ***"And I [Allaah] created not the jinn and mankind except that they should worship Me."*** *(Adh-*

Dhaariyaat 56) To worship Me means 'to single Me out in worship'. The greatest matter with which Allaah commanded the creation is to believe in His Unity, which entails offering all worship to Allaah alone (Tawheed); and the worst matter that Allaah prohibited is associating partners with Him in worship (Shirk). The evidence for this is the saying of Allaah which means: ***"Worship Allaah and join none with Him [in worship]."*** *(An-Nisaa':36)*

The Three Fundamental Principles

If you are asked regarding the three fundamental principles which every Muslim should know, you should reply: "That the slave knows his Lord, his religion (Islaam), and his Prophet, Muhammad (ﷺ)."

The First Fundamental Principle: The Knowledge of the Lord

If you are asked, "Who is your Lord," you should reply: "My Lord is Allaah, the One Who nurtured me and all that exists with His bounties. He is my deity; I have no deity other than him." The evidence for this is the saying of Allaah which means: ***"All the praises and thanks be to Allaah, the Lord of the `Aalameen [mankind, jinn and all that exists]."*** *(Al-Faatihah:2)* All

that exists except Allaah is the *'Aalam* (singular of *'Aalameen*), and I am one of the *'Aalameen*."

If you are asked, "How have you come to know your Lord?" He should reply: "Through His Signs and creations, such as the day, the night, the sun the moon, the seven layers of sky and the seven layers of the earth as well as what they contain and what exists between them." The evidence for this is the saying of Allaah which means: ***"And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun or to the moon, but prostrate yourselves to Allaah Who created them, if you [really] worship Him."*** *(Fussilat:37)* He also said: ***"Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He Istawaa [implies, rose over] the Throne [in a manner that befits His Majesty]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allaah, the Lord of the `Aalameen."*** *(Al-A'raaf:54)*

The word Lord means: 'The One who is worshipped." The evidence for this is the saying of Allaah which means: ***"O mankind! Worship your Lord [Allaah], Who created you and those who were before you so that you may become the pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent***

down water [rain] from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah [in worship] while you know [that He Alone has the right to be worshipped].” *(Al-Baqarah:21-22) Imaam ibn Katheer,* may Allaah have mercy upon him, said: *“The One Who created these creations is the One Who has the right to be worshipped.”*

All acts of worship which Allaah commanded people to perform should be purely, sincerely and exclusively for Allaah. The evidence for this is the saying of Allaah which means: ***“And the mosques are for Allaah [alone], so invoke not anyone along with Allaah.”*** *(Al-Jinn: 18)*

Intending the performance of any of these acts for other than Allaah is an act of disbelief and association. The evidence for this is the saying of Allaah which means: ***“And whoever invokes [or worships] besides Allaah, any other ilaah [god], of whom he has no proof; then his reckoning is only with his Lord. Surely, Al-Kaafiroon [the disbelievers in the Oneness of Allaah, polytheists, pagans, idolaters] will not be successful.”*** *(Al-Mu’minoon:117)* He and also: ***“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islaamic Monotheism) and ask Me for anything], I will respond to your [invocation]. Verily, those who scorn My worship [i.e. do not believe Islaamic Monotheism] they will surely enter Hell in humiliation!’”*** *(Ghaafir:60)*

The Prophet (ﷺ) said: ***"Invocation is …worship [of Allaah]."***

There are many conditions that Allaah commanded people to fulfill, such as:

Fear: The evidence for this is the saying of Allaah which means: ***"So fear them not, but fear Me, if you are [true] believers."*** *(Aali 'Imraan:175)*

Hope: The evidence for this is the saying of Allaah which means: ***"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."*** *(Al-Kahf:110)*

Reliance: The evidencefor this is the saying of Allaah which means: ***"And put your trust in Allaah if you are believers indeed."*** *(Al-Maa'idah:23)*

Humbleness: The evidence for this is the saying of Allaah which means: ***"They used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us."*** *(Al-Anbiyaa':90)*

Repentance: The evidence for this is the saying of Allaah which means: ***"And turn in repentance and in obedience with true Faith [Islaamic Monotheism] to your Lord and submit to Him [in Islaam]."*** *(Az-Zumar:54)*

Seeking help: The evidence for this is the saying of

Allaah which means: ***"You [Alone] we worship, and You [Alone] we ask for help [for each and everything]."*** *(Al-Faatihah:5)* The Prophet (ﷺ) said: ***"If you seek help, seek it from Allaah alone."***

Taking refuge: The evidence for this is the saying of Allaah which means: ***"Say: I seek refuge with [Allaah] the Lord of mankind."*** *(An-Naas:1)*

Calling for assistance: The evidence for this is the saying of Allaah which means: ***"[Remember] when you sought help of your Lord and He answered."*** *(Al-Anfaal:9)*

Slaughtering: The evidence for this is the saying of Allaah which means: ***"Say [O Muhammad]: Verily, my prayer, my sacrifice, my living, and my dying are for Allaah, the Lord of the `Aalameen. He has no partner. And of this I have been commanded, and I am the first of the Muslims."*** *(Al-An'aam:163-164)* The Prophet (ﷺ) said: ***"May Allaah curse whosoever slaughters for other than Allaah."*** *(Muslim)*

Vowing: The evidence for this is the saying of Allaah which means: ***"They [are those who] fulfill [their] vows, and fear a Day whose evil will be wide-spreading."*** *(Al-Insaan:7)*

The Second Fundamental Principle: The Knowledge of the Religion of Islam with its supportive evidences

Islaam is full submission to the oneness of Allaah, obedience, and disavowing *shirk* (associating partners with Allaah in worship), and those who commit it. It has three levels: *Islaam*, *Eemaan* and *Ihsaan,* and each level has its own pillars.

The first level: *Islaam*. Islaam has five pillars: The two testimonies (that Allaah is the only One worthy of being worshipped, and that *Muhammad* (ﷺ) is His Messenger), establishing the five daily prayers, paying the obligatory charity (*zakaah*), fasting the month of *Ramadaan,* and performing pilgrimage to the sacred house of Allaah (*Ka'bah*). The evidence for the testimony of the oneness of Allaah is the saying of Allaah which means: ***"Allaah proclaims that none has the right to be worshipped but He, and the angels, and those having knowledge [also give this witness]; [He always] maintains His creation in justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise."*** *(Aali 'Imraan:18)* The meaning of this is: 'nothing is worthy of being worshipped except Allaah', which negates the right of everything else being worshipped besides Allaah. The words 'except Allaah' confirm that worship is only for Allaah, as He has no partners in His kingdom.

The proof of this is in the saying of Allaah which

means: ***"And [remember] when Ibraaheem said to his father and his people: Verily, I am innocent of what you worship, Except Him [i.e. I worship none but Allaah Alone] Who did create me; and verily, He will guide me. And he made it [i.e. Laa ilaaha illallaah (none has the right to be worshipped but Allaah Alone)] a Word lasting among his offspring, [True Monotheism], that they may turn back [i.e. to repent to Allaah or receive admonition]."*** *(Az-Zukhruf:26-28)* He also said : ***"Say [O Muhammad]: O people of the Scripture [Jews and Christians]: Come to a word that is just between us and you, that we worship none but Allaah [Alone], and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: Bear witness that we are Muslims."*** *(Aali 'Imraan:64)*

The evidence for the testimony to the message of *Muhammad* (ﷺ) is the saying of Allaah which means: ***"Verily, there has come unto you a Messenger [Muhammad ﷺ] from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hellfire]; for the believers [he is] full of pity, kind, and merciful."*** *(At-Tawbah:128)*

The implication of the testimony of the message of *Muhammad* (ﷺ), is that one obeys him (ﷺ) in all that he ordered, believes him in all that he informed, refrains from all that which he prohibited, and that Allaah is not to worshipped except through what he (ﷺ) legislated (i.e., what he conveyed).

The evidence for prayer and the *zakaah* and the interpretation of *Tawheed* is the saying of Allaah which means: ***"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone [abstaining from ascribing partners to Him], and perform prayers and give zakaah, and that is the right religion."*** *(Al-Bayyinah:5)*

The evidence for fasting is the saying of Allaah which means: ***"O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become pious."*** *(Al-Baqarah:183)*

The evidence for *Hajj* is the saying of Allaah which means: ***"And Hajj to the House [Ka`bah] is a duty that mankind owes to Allaah, those who can afford the expenses [i.e., conveyance, provision and residence]; and whoever disbelieves [i.e. denies Hajj, then he is a disbeliever of Allaah], then Allaah stands not in need of any of Al-`Aalameen."*** *(Aali 'Imraan:97)*

The second level: *Eemaan.* This rank has more than

seventy levels, the highest of which is to utter the two testimonies, and the lowest being the removal of harmful objects from the paths of people; and bashfulness is one of its branches.

This rank has six pillars: believing in Allaah, His angels, His Books, His Messengers, The Hereafter, divine decree and pre-ordainment, both its good and its evil.

The evidence for the six pillars of belief is the saying of Allaah which means: ***"It is not Al-Birr [piety, righteousness, and every act of obedience to Allaah] that you turn your faces towards east and [or] west [in prayers]; but Al-Birr is [The quality of] the one who believes in Allaah, the Last Day, the Angels, the Books, and the Prophets."*** *(Al-Baqrah:177)*

The evidence for the Divine Decree is the saying of Allaah which means: ***"Verily, We have created all things with Qadar [Divine Preordainments of all things before their creation as written in the preserved template]."*** *(Al-Qamar:49)*

The third level: *Ihsaan*. This rank has only one pillar, which is worshipping Allaah as though you see Him, and while you don't see Him, truly He sees you.

The evidence for this is the saying of Allaah which means: ***"Truly, Allaah is with those who fear Him [keep their duty unto Him], and those who are Muhsinoon."*** *(An-Nahl:128)* He also said: ***"Neither you [O***

Muhammad] do any deed nor recite any portion of the Qur'aan, nor you [O mankind] do any deed [good or evil], but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord [so much as] the weight of an atom [or small ant] on the earth or in the heaven. Nor what is less than that or what is greater than that but is [written] in a Clear Record.” *(Yoonus:61)*

The evidence from the *Sunnah* is the famous narration about *Jibreel.* On the authority of ‘*Umar* (ﷺ) who said: *“One day while we were sitting with the Messenger of Allaah (ﷺ) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of travel were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (ﷺ), resting his knees against his and placingthe palms of his hands on his thighs, he said: ‘O Muhammad! Inform me about Islaam.’ The Messenger of Allaah (ﷺ) replied:* ***‘Islaam is to testify that there is no god but Allaah and Muhammad is the messenger of Allaah, to perform the prayers, to pay the Zakaah, to fast in Ramadaan, and to make the pilgrimage to the House if you are able to do so.’*** *He said: ‘You have spoken correctly,’ and we were amazed at him asking him and saying that he had spoken correctly. He said: ‘Then inform me about Eemaan.’ He (ﷺ) replied:* ***‘It is to believe in Allaah, His angels, His books, His***

messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof.' *He said: 'You have spoken correctly.' He said: 'Then tell me about Ihsaan.' He (ﷺ) replied:* ***'It is to worship Allaah as though you are seeing Him, and while you don't see Him, yet truly He sees you.'*** *He said: 'Then tell me about the Hour.' He (ﷺ) replied:* ***'The one questioned about it knows no better than the questioner.'*** *He said: 'Then tell me about its signs.' He (ﷺ) replied****: 'That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings.'*** *Then he took off and I stayed for some time. After that the Prophet (ﷺ) said:* ***'O 'Umar! Do you know who the questioner was?'*** *I replied: 'Allaah and His messenger know best.' He (ﷺ) said:* ***'He was Jibreel (Gabriel), who came to you to teach you your religion.' "*** *(Muslim)*

The Third Fundamental Principle: The Knowledge of your Prophet, Muhammad (ﷺ)

He is *Muhammad ibn 'Abdullaah ibn 'Abdul-Muttalib ibn Haashim; Haashim* is a tribe from *Quraysh*, *Quraysh* is from the tribes of the Arabs, Arabs are descendents of Prophet *Ismaa'eel,* the son of Prophet *Ibraaheem,* peace be upon them both.

Prophet *Muhammad* (ﷺ) lived for sixty-three years,

forty of which were before prophethood, and twenty-three as a Prophet and Messenger. He was informed that he became a prophet with the verse which means ***"Read!..."*** *(Al-'Alaq:1)* and that he became a messenger with the verse which means: ***"O you [Muhammad] enveloped in garments! Arise and warn!"*** *(Al-Muddaththir:1-2)*

His home town was *Makkah*; and Allaah sent him to warn people against *shirk* and call them towards Islaamic monotheism. The evidence for this is the saying of Allaah which means: ***"O you [Muhammad] enveloped in garments! Arise and warn! And magnify your Lord [Allaah]! And purify your garments! And keep away from rujz [the idols]! And give not a thing in order to have more [or consider not your deeds of obedience to Allaah as a favour to Him]. And be patient for the sake of your Lord [i.e., perform your duty to Allaah]!"*** *(Al-Muddaththir:1-7)*

The meaning of 'warn' is against *shirk* and 'call' is towards monotheism (Tawheed); 'Magnify your Lord' means to glorify Him by believing in His oneness; 'Purify your garments' means purify your deeds from *shirk*. He (ﷺ) spent ten years calling people to this, and after these ten years the five daily prayers were made obligatory. He only prayed in Makkah for three years (the remaining period of his residence in Makkah), and after that he (ﷺ) was commanded to migrate to *Madeenah.*

Hijrah (migration) is to move from the land of infidelity to the land of Islaam. It is compulsory upon all Muslims, and will remain as an obligation until the Day of Resurrection. The evidence for this is the saying of Allaah which means: ***"O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me. [Alone]."*** *(Al-'Ankaboot:56) Imaam Al-Baghawi,* may Allaah have mercy upon him, said: *"This verse was revealed for the Muslims who remained in Makkah and did not migrate."*

The evidence for *Hijrah* is the saying of the Prophet (ﷺ): ***"Hijrah will never stop until repentance stops, and repentance will never stop until the sun rises from the west (the Hereafter)."*** *(Ahmad)*

When the Prophet (ﷺ) settled in *Madeenah*, he conveyed the commands of *zakaah, hajj*, fasting, *jihaad, adhaan,* enjoining good and forbidding evil, and all other Islaamic rituals. He spent ten years doing this, then he (ﷺ) died, but his religion, Islaam, remains.

There is no good except that he has guided the Muslim nation to it; and there is no evil except that he has warned the Muslim nation against it. The best of the goodness to which he guided them to was *Tawheed* (Islaamic monotheism), and the worse evil he warned them against was *shirk*.

Allaah has sent him (ﷺ) to all mankind and made

obeying him mandatory for all *jinn* and mankind. The evidence for this is the saying of Allaah which means: ***"Say [O Muhammad]: O mankind! Verily, I am sent to you all as the Messenger of Allaah - to Whom belongs the dominion of the heavens and the earth."*** *(Al-A'raaf:158)* With him (ﷺ), Allaah perfected the religion, the evidence for this is the saying of Allaah which means: ***"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion."*** *(Al-Maa'idah:3)*

The evidence of his death (ﷺ), is the saying of Allaah which means: ***"Verily, you [O Muhammad] will die, and verily, they [too] will die. Then, on the Day of Resurrection, you will be disputing before your Lord."*** *(Az-Zumar:30-31)* People will be resurrected after death, the evidence for which is the saying of Allaah which means: ***"Thereof [the earth] We created you, and into it We shall return you, and from it We shall bring you out once again."*** *(Taa Haa:55)* After resurrection they will be held to account, the evidence being the saying of Allaah which means: ***"And to Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done [i.e. punish them in Hell], and reward those who do good, with what is best [i.e. Paradise]."*** *(An-Najm:31)*

The one who disbelieves in resurrection is a disbeliever, the evidence for this being the saying of

Allaah which means: ***"The disbelievers pretend that they will never be resurrected [for the Account]. Say [O Muhammad]: Yes! By my Lord, you will certainly be resurrected, then you will be informed of [and recompensed for] what you did; and that is easy for Allaah."*** *(At-Taghaabun:7)*

Allaah has sent messengers to warn and convey glad tidings, the evidence for this is the saying of Allaah which means: ***"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the [coming of] Messengers."*** *(An-Nisaa':165)* The first of all messengers was *Nooh* (عليه السلام) and the final messenger was *Muhammad* (ﷺ)*,* with whom Allaah sealed all messengers and prophets. The evidence that *Nooh* (عليه السلام) was the first messenger is the saying of Allaah which means: ***"Verily, We have sent the Revelation to you [O Muhammad] as We sent the Revelation to Nooh [Noah] and the Prophets after him."*** *(An-Nisaa':163)*

Every nation to whom Allaah sent messengers from the time of *Nooh* (عليه السلام) until *Muhammad* (ﷺ) was commanded to worship Allaah alone; the evidence for this is the saying of Allaah which means: ***"And verily, We have sent among every nation a Messenger [proclaiming]: Worship Allaah [Alone], and avoid [or keep away from] Taaghoot [all false deities besides Allaah]."*** *(An-Nahl:36)*

Allaah commanded all people to disbelieve in *Taaghoot*, and to believe in Allaah alone. *Taaghoot* are many, but the main heads are five: Satan, anyone who accepts being worshipped besides Allaah, anyone who calls people to worship other than Allaah, anyone who claims the knowledge of anything from the unknown, and anyone who seeks judgment from other than Allaah and His Messenger (ﷺ). The evidence for this is the saying of Allaah which means: ***"And verily, We have sent among every nation a Messenger [proclaiming]: Worship Allaah [Alone], and avoid [or keep away from] Taaghoot, [i.e. do not worship anything besides Allaah]."*** *(Al-Baqarah:256)*

The Four Basic Rules

Know that Allaah has created you to worship Him alone, and that worship is only accepted when accompanied with pure Islaamic monotheism, just as prayer is not considered as valid except when ablution is performed prior to it. Therefore, if *shirk* becomes a part of any worship it invalidates it, just like passing wind invalidates ablution.

If *shirk* remains part of the slave's worship, all his deeds will be rejected and he will be amongst the eternal dwellers of Hell. You must know what rescues you from the trap of *shirk* regarding which Allaah says that which

means: ***“Allaah forgives not that partners should be set up with Him [in worship], but He forgives except that [anything else] to whom He wills.”*** *(An-Nisaa’:48)* You can know this by knowing the following four basic rules:

The first rule is to know that the infidels against whom the Prophet (ﷺ) fought believed that Allaah is the Creator and the Administrator [of all the affairs of the universe], yet this belief in itself did not make them Muslims. The evidence for this is the saying of Allaah which means: ***“Who provides for you from the sky and the earth or who owns hearing and sight. And who brings out the living from the dead and brings out the dead from the living. And who disposes the affairs. They will say: ’Allaah.’ Say: ‘Will you not then be afraid of Allaah's punishment [for setting up rivals in worship with Allaah]?’ ”*** *(Yoonus:31)*

The second rule is to know that the infidels [at the time of the Prophet (ﷺ)] would say that they worshipped idols only so that they would bring them closer to Allaah and intercede for them with Him; the evidence for this being the saying of Allaah which means: ***“Surely, the religion [i.e. the worship and the obedience] is for Allaah only. And those who take Awliyaa' [protectors, helpers, lords, gods] besides Him [say]: We worship them only that they may bring us near to Allaah. Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is***

a liar, and a disbeliever." *(Az-Zumar:3)*

The evidence that they used the excuse of intercession with Allaah is His saying which means: ***"And they worship besides Allaah things that harm them not, nor profit them, and they say: These are our intercessors with Allaah."*** *(Yoonus:18)* There are two types of intercession, one of which is impossible- one which is sought from other than Allaah (e.g. either from the dead or in the Hereafter without the permission of Allaah) whereas in fact only Allaah can fulfill this. The evidence for this is the saying of Allaah which means: ***"O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers."*** *(Al-Baqarah:254)* The second type is intercession which is sought from Allaah- the interceding person is honored by being granted the chance to intercede, and the interceded for is the one from whom Allaah accepts words and actions following His permission- as He says that which means: ***"Who is he that can intercede with Him except with His Permission?"*** *(Al-Baqarah:255)*

The third rule is to know that the Prophet (ﷺ) was raised amongst people who were worshipping different things: some worshipped the angels, others worshipped prophets and the righteous, others worshipped the sun, moon, stars, trees and so on The Prophet (ﷺ) fought them

all and did not make any distinction between them due to the differences in what they worshipped. The evidence for this is the saying of Allaah which means: ***"And fight them until there is no more Fitnah [i.e. worshipping others besides Allaah] and the religion [worship] will all be for Allaah Alone [throughout the world]."*** *(Al-Anfaal:39)*

The evidence for (false worship of) the sun and the moon is the saying of Allaah which means: ***"And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allaah Who created them, if you [really] worship Him."*** *(Fussilat:37)*

The evidence for (false worship of) the angels, is the saying of Allaah which means: ***"Nor would he order you to take angels and Prophets for lords [gods]."*** *(Aali 'Imraan:80)*

The evidence for (false worship of) the prophets is the saying of Allaah which means: ***"And [remember] when Allaah will say [on the Day of Resurrection]: "O `Eesaa [Jesus], son of Maryam [Mary]! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' He will say: 'Glory be to You! It was not for me to say what I had no right [to say]. Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in***

Yours; truly, You, only You, are the All-Knower of all that is hidden [and unseen].' " *(Al-Maa'idah:116)*

The evidence for the (false worship of) righteous people is the saying of Allaah which means: ***"Those whom they call upon [like `Eesaa (Jesus) - son of Maryam (Mary), `Uzair (Ezra), angel and others] desire [for themselves] means of access to their Lord [Allaah], as to which of them should be the nearest; and they [`Eesaa (Jesus), `Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment."*** *(Al-Israa':57)*

The evidence for the (false worship of) trees and rocks is the saying of Allaah which means: ***"Have you then considered [the example of] Al-Laat and Al-`Uzzaa and Manaat, the other third? [idols falsely worshipped by the pagan Arabs]."*** *(An-Najm:19 -20)*

The fourth rule: Is to know that the infidels in our time are worse than those in the earlier times because the earlier ones used to purely and sincerely seek the help from Allaah during adversities, and associate with Him during times of prosperity; However, today's infidels associate with Allaah in worship during times of adversity as well as times of prosperity. The evidence for this is the saying of Allaah which means: ***"And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others."*** *(Al-'Ankaboot:65)*